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THE ALL-INDIA JAINA ASSOC

Edited by

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High Court, Lucknow.

C. S. Mallinath, Madras.

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THE JAINA GAZETTE

VOL. XXVI } No. 11 | MADRAS: NOVEMBER 1930 | WHOLE No. 305

A LECTURE ON AHIMSA.*

BY

Mr. C. S. Mallinath.

THE PRESIDENT'S INTRODUCTORY SPEECH.

RAJASABHABHUSHANA Dewan Bahadur Sir. K. P. Puttanna Shetty Kt., C.I.E., the President of the meeting in introducing the lecturer said :—

Ladies and Gentlemen,

"I have great pleasure in introducing to you Mr. C. S. Mallinathji, the lecturer of this evening. He is a great Jaina scholar and is a leader of the Jaina community in south India. As an Editor of the Jaina Gazette, the only Journal in English for the whole of the Jaina population, his name has become a household word in every Jaina house. He is the Secretary of the All-India Humanitarian League and has made a special study of the sublime doctrine of Ahimsa. His birth as a Jaina and his connection with the Humanitarian League qualify him to speak with authority

*Delivered on the 9th September 1930 in the Intermediate College Hall, Bangalore, under the distinguished presidency of Rajasabhabhushna Dewan Bahadur Sir K. P. Puttanna Shetty, Kt. C.I.E. Pujyapada Jainacharya Sri Vijaya Indra Suriji Maharaj and Dr. Charlotte Krause of Leipzig University were among the distinguished persons present at the meeting.

on the subject of Ahimsa which is in no way an easy one. We can be sure that the lecturer will make his subject, interesting and give us new ideas and explanations. Before I call upon the lecturer to speak I should like to say one or two words on Ahimsa. The term Ahimsa has become a world-famous one nowadays. Its importance and potency can easily be understood from the fact that it is adopted as a political weapon by no less a person than Mahatma Gandhi to fight for the freedom of India. Gentlemen, I do not like to stand between yourself and the lecturer and I request Mr. Mallinathji to give us his intellectual treat."

The Lecture.

Worthy President, Ladies and Gentlemen,

When I left Madras for Banglore I had not the least idea that I would be called upon to address a meeting here. On my way to Ooty I thought I could break my journey here for a day or two to pay my respects to the venerable Acharya Sri Vijaya Indra Suri Maharaj and to see my learned sister Dr. Charlotte Krause. According to my programme I ought to have left this place last evening. But yesterday afternoon I received a telegram from Ooty saying that the Conference which I was going to attend was postponed. When my friends were aware of this, they came to me and compelled me to stay with them for a few days more. My co-religionists, the Jains of this place wanted to take advantage of my presence here and asked me if I could deliver a public lecture. I told them that I had not come prepared with any subject. But they would not leave me. "You are the Secretary of the All-India Humanitarian League and as such you ought to have made a special study of the doctrine of Ahimsa. You can tell us something on that subject." The invitation was so kind that I could not decline it and the result is that I am before you this evening.

Ladies and Gentlemen! Our worthy president has said so many things about me. I doubt very much if I deserve them all and if I can really give you any new ideas on the subject.

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I shall just place before you what little I know of the great subject.

What is Ahimsa? The term Ahimsa means Non-Himsa. Then, What is Himsa? A great Maharishi, Sri Umaswami by name, who lived some 2000 years ago has briefly defined it as *Pramatta yogat prana viyaparopanam himsa*, Hurting any the vitalities of a living being through passional vibrations, i.e. through carelessness, anger, pride, deceit or greed is himsa or injury. Prana is defined as that which indicates the presence of soul in a body. There are ten such *pranas*, they are the senses of touch, taste, smell, sight and hearing, the powers of body, speech and mind, respiration and duration of life.

Living beings are mainly divided into two classes, mobile beings (*trasa jivas*) and immobile beings (*sthavara jivas*). A mobile being is one that can move from one place to another and an immobile being is one that cannot do so. On the basis of the sense-organs they possess, the living beings are divided into five classes namely one-sensed, two-sensed, three-sensed, four-sensed and five-sensed beings. Earth-bodied, water-bodied, fire-bodied, air-bodied, and vegetables have only one sense, namely the sense of touch. They are immobile. They cannot move from one place to another. In addition to the sense of touch, they have the force of body, respiration and duration of life, altogether four pranas. Let me illustrate by an example. When we study the life of a plant, what do we find. We find that it grows, yields fruits and then after sometime it withers and dies. Dr. Bose has proved that the plants have the feeling of touch and respiration. In our actual experience we find that it offers bodily resistence. So on the whole it has four *pranas* e.g. sense of touch, power of body, respiration and age. The two-sensed beings e.g. worms, have the senses of touch, taste, powers of body and speech, respiration and duration of life, altogether six *pranas*.

The three sensed beings, e.g. ant, have the senses of touch, taste and smell, powers of body and speech, respiration and duration of life, on the whole seven *pranas*.

The four-sensed beings, e.g. bees, have the senses of touch

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taste, smell and sight, powers of body and speech, respiration and duration of life, thus eight *pranas.*

The five-sensed beings, e.g. man, have the senses of touch, taste, smell, sight and hearing, the powers of body, speech, and mind, respiration and duration of life all the ten *pranas.* Some of the five-sensed beings do not have the power of mind and so they are called *asanji panchendriya jivas*, five-sensed-irrational souls.

To hurt any of the vitalities of any of the living beings either through carelessness, anger, pride, deceit or greed is to commit Himsa.

Ladies and Gentlemen, I fear I have taxed your brains with some metaphysical technicalities. I am sorry I could not help it. A knowledge of these is very essential to understand the value and importance of the practice of Ahimsa. I think you will find what I have to say hereafter very interesting. Permit me to divert a little and draw your attention to the conception of soul according to Jainism which is otherwise called the Religion of Ahimsa and which has enjoined its followers to pay attention to the observance of Ahimsa, first and foremost.

Jainism teaches that there are infinite souls (Jivas) in the universe. They are existing from eternity and will continue to exist for ever. Every soul is distinct and separate from every other soul. Every soul is potentially Divine. The infinite qualities of God, e.g., omniscience, omnipotence, infinite bliss etc., are latent in every soul. But through association with Karma, which is material in nature, each soul takes birth as a celestial, human, sub-human or hellish being. Let us not concern ourselves with the celestial or the hellish beings. The Celestial beings are so high above us that they dont need our help and the hellish beings are so low because of their sins that they dont deserve our help. Let us devote our attention to the welfare of the human and sub-human beings that live and move amidst us. I have said already that everything that lives has a soul and that every

soul is potentially God. In every living thing mineral, plant, insect, bird, animal or man, there is soul, there is God.

This sublime conception of the presence of Divine Life in everything that breathes was taught not only by the Indian Sages and Saints but by the great thinkers and seers in other parts of the world. For example Sufi Mystic says in one place, " God sleeps in the mineral, dreams in the vegetables, wakes to consciousness in the animal, to self-consciousness in the man, to divine consciousness in the man made perfect." I remember to have read somewhere that a friend of Gibbon, the greatest historian of the Roman Empire, once took him to a magnificent church to see the building. After seeing the whole church which was famous for its splendid architecture, both the friends came out and sat on the staircase for a while to take rest. The friend of Gibbon asked him, " Learned Sir, What do you think of this Temple of God. Is this not really a wonderful construction ?"

" Wonderful indeed," replied Gibbon, " but this Church is nothing when compared to this temple of God, (pointing to an ant that was crawling on the step below). Here God lives, breathes and moves."

Again, Saint Francis of Assisi used to address the sparrows as " My brothers and sisters " and invite the birds and animals to take food with him. They all responded to his call and this was a marvel to the ordinary people.

All the great seers and thinkers of the world were conscious of the potential equality of all the souls whether they were embodied as minerals, vegetables, birds, animals or men. They have all taught us to love one another and be kind and merciful towards the lower creation. Are our actions in accordance with their teachings ? Let us examine ourselves and see.

From morning till night our daily life is one of *himsa* in some degree or other. If we harbour evil thoughts about others, abuse them and inflict bodily pain on them we commit *himsa*. This is called intentional or *sankalpini himsa*. When a king orders his army to fight against an invader or when a

man fights against a wild beast to save himself, they are said to commit *virodhini himsa* or injury in self defence. During the discharge of our household duties, many small lives are killed everytime. This is spoken of as *arambhini himsa*. Even in the carrying on of professions such as agriculture, trade etc. *himsa* is committed. This is technically called *udyogini himsa*. An ascetic should be free from every kind of *himsa* but it is not possible for a layman to be so. He has to live in a family, follow some profession and safe-guard himself and his dependents. So it is not possible for him to be entirely free from *himsa* arising from the above three actions. But he must not commit any *himsa* intentionally by thought, word or deed. He should do a business that does not necessitate the wilful killing of any kind of living being.

A person who desires to practise Ahimsa should give up the following :—

1. *Flesh-eating.* It is impossible to get flesh without killing animals. Doctors have proved that flesh-eating is an unnatural, unnecessary and injurious habit. The more the people abstain from flesh-eating the lesser will be the number of lives killed. If there will be no flesh-eaters, there will be no killing for the sake of food.

2. *Hunting.* Some people take delight in shooting animals and birds for the sake of fun. They go to the jungles, terrify the beasts and birds in several ways, make them run and fly about and then shoot them from a safe distance. When the victims fall and suffer from death agonies, our friends laugh at them and enjoy the miserable sight. How would our friends like the idea of their being hunted and shot at in this way? If the barbarous habit of hunting will be stopped thousands of the useful animals and birds will continue to live happily and beautify nature.

(3) *Killing for the sake of ornamentation.* Many lives are killed for the sake of ornamentation, under the false belief that all animals and birds are created for the sake of man. If a man-eater can speak to us in our own language he will certainly say that man was created for his sake. Rabbits,

hares and cats are killed for the sake of their furs; snakes, squirrels and lizards are killed for the sake of their skins which are used for making belts, money-purses and fountain-pen holders; young one's of crocodiles are killed and their heads stuffed and used as pin-cushions; chameleons, ichneumons, and the like and many beautiful birds are killed, stuffed with cotton and placed in glass cases as objects of beauty. Is this a sign of the new civilization? All the necessary things required for the comfortable and decent living of man can be had in plenty from the vegetable kingdom without killing the innocent, useful and beautiful animals and birds.

(4) *Killing for the sake of scientific research.* It is impossible to imagine the number of animals and birds that are tortured to death everyday for the purpose of medical research. Let me tell you how many lives are killed in one laboratory alone. The *Morning Leader* of Feb. 17, 1912 says :—

"At the Pasteur Institute a scarcity of guinea-pigs has almost paralysed certain branches of research since last June. Every year at least 20,000 guinea-pigs are sacrificed to the insatiable thirst for *new scientific knowledge* on the part of the scientists at the Pasteur Institute.

"More than 20,000 mice, 15,000 rabbits, 10,000 rats, 500 monkeys of all descriptions and sizes, 400 dogs, 400 to 500 chickens, the same number of pigeons, a hundred cats, 50 goats, a hundred sheep, a hundred horses, a score of geese, and about fifty pigs—in all some 50,000 animals—are sacrificed yearly on the altar of science at the Pasteur Institute."

We cannot conceive the number of animals vivisected and killed in all other laboratories where vivisection is carried on.

After all, what is the result? Are we the better in any way. No. Statistics show that in all countries the average age of man is decreasing from century to century and every decade brings us curious and deadly diseases.

(5) *Offering animal sacrifices to deities.* This practice is born out of superstition and ignorance of religious truth.

Every living being owes its existence to its past actions. Its future is to be determined by its life here and now. No deity can help us if we are not prepared to help ourselves. By offering an animal we commit two blunders. We cut short the span of life the animal has to live and we load ourselves with the sin of killing.

Animals are being tortured and killed for several other purposes besides the five mentioned above. This kind of killing is called *Sankalpini himsa* or Intentional injury and every follower of Ahimsa should be free from this kind of *himsa* at least.

One who intends to practise Ahimsa should have control of speech, control of mind, carefulness in walking, carefulness in lifting and laying down things, and should examine the food and drink before taking them.

Control of speech. A follower of Ahimsa should not speak too much, should not speak unnecessarily, and should not speak things which will give pain to others. He should express his ideas mildly in pleasant words.

Control of mind. A follower of Ahimsa should not allow his mind to wander about. He should not entertain any kind of evil thoughts.

Carefulness in walking. Since many small lives move about on the ground, a follower of Ahimsa should examine the ground in front of him and walk carefully and gently without causing injury to any life as far as possible.

Carefulness in taking and placing things, and *careful examination of the food and drink* are also insisted upon to help one from committing *himsa* to small lives.

The attitude of a follower of Ahimsa towards others is described as follows He should be friendly towards all the living beings, joyful in the company of good and great people, merciful to those that are in distress, and tolerant towards those that are perversely inclined.

Again, a follower of Ahimsa should also be free from the following faults. Keeping animals bound, encaging birds, putting larger number of animals in a place smaller than the

place required beating them, cutting the limbs of animals, overburdening them, giving them insufficient and untimely food and the like.

Ahimsa is the highest Dharma as Himsa is the greatest Sin. Because, life is dear to all and every living being cares for its life first and foremost. Nobody loves anything more than his life. The greatest and the most valuable possession of a man, animal or bird is his life. So to deprive one of that possession is the greatest sin. Speaking falsehood, stealing, unchastity and excessive attachment for worldly things are also said to be forms of *himsa*. Because in all these cases as also in the case of committing *himsa* a man does injury to his self before he does any injury to others.

There is nothing impossible for a man who follows the doctrine of Ahimsa perfectly. Mahabharata says, "Ahimsa is the highest Dharma, Ahimsa is the control of Senses, Ahimsa is the greatest Gift and Ahimsa is the greatest Penance." The soul of a man who practises Ahimsa becomes purer and purer and gradually attains Divine Perfection. All the living beings derive pleasure in his presence and are friendly towards one another. Having realised godhood he becomes emancipated.

Ladies and Gentlemen,

I fear I have taken much of your time. Let me conclude with a brief summary. There are infinite souls in the universe. They are existing from eternity and will continue to exist for ever. Every soul is potentially divine. But according to its karma it is born as a celestial, human, sub-human or hellish being. When the soul becomes free from karmas, it realises the Divinity in itself and becomes emancipated. The first step towards this realisation is *Ahimsa* or Non-Injury. Himsa is hurting any of the vitalities of a living being. Abstention from himsa is Ahimsa. Practice of Ahimsa purifies the soul and helps one to realise the Divinity in him.

Sisters and Brothers, Before I resume my seat, I thank you for your patient hearing.

Prof. ALBERT EINSTEIN.

ON Tuesday (mail week) England did honour to Professor Albert Einstein, who has been called "the brainiest man in the world." He startled scientists of internal fame with his Theory of Relativity, now proved to be true, and he has reasoned out secrets of Nature which very few of the world's ablest thinkers can fully understand. Here is an intimate picture of the man who, by general admission, has the greatest brain of any of his age.

In a tiny top floor attic of an apartment house in Berlin a middle aged man sat writing at a desk, covering sheet after sheet of paper with intricate equations, ciphers, and masses of figures. Of medium height, slight in build and with a round, benignant face, he might have been any ordinary citizen wrestling with his income-tax return.

But the dome-like forehead and the piercing eyes, and the way in which he worked, hour after hour, tirelessly and without pause showed him to be something more than an ordinary man.

A towel was wrapped round his head, and far into the night he continued his task. Time had ceased for him for he was engaged on a fascinating study which demanded the utmost concentration, and every scrap of energy at his command was being put into the work.

Dawn broke, and the morning sun shining into the attic fought with the yellow glow from the single electric lamp which burned unheeded. By daylight the sparsely furnished room seemed poverty-stricken. Besides the desk there were a few chairs, a small book-case, one or two cheap pictures of intellectual heroes like Faraday, Max-well, Newton, and everything was plain and unpretentious.

The man at the desk worked on. There was a tap at the door, a timid hesitant knock. It was unheeded. The tap was repeated a trifle louder, and the man at the desk started and

looked up. He blinked at the sun streaming in through the window and gradually came down to earth from his intellectual labours. Rising stiffly, he crossed to the door, unlocked it, and admitted a pleasantly-smiling woman.

"Good morning Albert" she said:—"Time for your breakfast, isn't it?"

And Professor Einstein, the world's greatest thinker, unwrapped the towel from his forehead, rubbed his aching eyes, and kissed his wife good morning.

Ten minutes later, in dressing gown and slippers, he was sipping a glass of milk and telling his wife, who understood not one word in ten, of all he has achieved in a night of hard mental toil The master physicist had progressed a stage further on the road to man's mastery of the unknown.

And so Einstein lives. Just like any modest, unnoticed citizen he inhabits unpretentious apartments in an undistinguished suburb.

Yet from the head of this Swiss Jew have come theories that revolutionise all the knowledge that humanity has amassed. And the sun itself has confirmed them. Professor Einstein is best known as the discoverer of "Relativity"—and yet very few understand what it is all about. In a general way, the masses know that, somehow, here is a man who has at last been able to throw some light on the structure of the Universe.

To explain Relativity, to link the behaviour of electricity and gravity, Einstein had recourse to symbols which many of the greatest men of science had never before seen. Mrs. Einstein does not understand her husband's theories. The scientist has a woman secretary, but she has no grasp of what it is all about.

Distracted by a deluge of queries she said to him one day: "What shall I say is Relativity?" The thinker replied with an unexpected parable.

"When a man talks to a pretty girl for an hour it seems

to him only a minute," he said, but let him sit on a hot stove for only a minute—and it's longer than an hour! That is Relativity!"

And if Professor Einstein's great contribution to the knowledge of mankind can be explained in a few simple words it might be said to mean that everything is relative, that everything depends upon one's point of view. It is this that the foremost mathematical genius of the age perhaps of all times, has taken half a lifetime to reason out and formulate, equations, and symbols to express which not more than a handful of men in all world can understand.

He is not the type of thinker who cannot bring his mind to bear on practical problems. He has made important contributions to the art of colour photography, and he even concerns himself with women's clothes.

A mild sensation was once caused at a fashionable West End dance club when a woman arrived in a black velvet cloak trimmed with shimmering silver fur. This was one of the many "creations" which owe their birth to Einstein, who, in the intervals of evolving weighty theories, turned his mind to the problem of finding a process by which furs could be sprayed with gold or silver which would not shake off. And he found it. Real gold and real silver had to be used.

In diverse ways Einstein shows himself to be a superman. Yet he clings to his modest dwelling in Berlin, to his attic workroom and to the primitive furniture he bought in his impoverished student days. He is one of the most famous men in the world, but, like all really great men, he has simple tastes.

"I am happy," he says, "because I want nothing from anyone. I do not care for money. Decorations, titles, or distinctions mean nothing to me. I do not crave praise. The only thing that gives me pleasure, apart from my work, my violin and my sail-boat is the appreciation of my fellow-workers."

And the fellow-worker whose appreciation Einstein values most is his wife. She it is who is ally, friend, counsel-

lor, wife, and mother to him. Few people are more happy in their married life. And yet it was not always so with Einstein.

Einstein grew up with his cousin. They were friends from the very beginning. When fate separated them early in life Einstein married a brilliant woman mathematician, a native of Serbia. Einstein had two children by his first wife.

His childhood companion, the present Mrs. Einstein, married, too, and became the mother of a family. Her husband, died after a few years of marriage. Then some force, stronger than those which Einstein imprisoned in his dynamic equations, drew the two cousins together. The professor and his mathematical wife were divorced, and he married his widowed cousin.

Since then his home life has been idyllic. When he ascends to his attic to work, his wife does not cling to his coat-tails. She adjusts herself to her husband's ways with a tact that is rare in wives of great men. She saves him from disharmonious contacts, and protects the serenity of his mind, which shows that Einstein and his devoted wife are one with all the happily-married couples the world over.

While he wrestles with problems that withheld solution for ages he leans on his partner, who cooks his breakfast, warms his slippers and sees to it that he dons his thicker underwear when the cold weather comes.

PARLIAMENT AND INDIA

BY

J. L. Garvin.

HOWEVER deeply and differently any of us may feel on other things, the fateful question of India is paramount; and there ought to be no possibility of a General Election until the Round Table Conference comes to its conclusion or adjournment. This ought not to be for some months. To prevent disaster

the wisest and firmest co-operation between British statesmen of all parties will be required.

India is now dominant and sobering as it ought to be and not before time. On the one hand the princes, their representative statesmen, and the other delegates, are arriving in London. Preliminary questions of procedure are already under informal discussion. On the other hand, Lord Irwin seeks to suggestionise the conference in his own sense before it begins to sit. Labour quarters last month were able to make the astonishing assertion that the Viceroy's dispatch on the political future of India recommends nothing less than "diarchy at the Centre"—that is a mixed executive partly responsible to the Delhi Parliament and partly not. If this assertion be as true as confident, it means, in my judgment, that the Viceroy by another act of precipitate impulsiveness has rendered a grave disservice to India, Britain and the Conference alike. I say this on grounds of method, no less than on grounds of principle.

First as to method. It is most unwise as every experienced negotiator knows, to give away positions before a Conference begins. And why? Because you stimulate extreme demands in that way and weaken every counterpoise. Concessions prematurely and gratuitously offered at the outset are ineffective; whereas—even supposing them to be sound—if they were reserved for a later and more critical point they might play a saving part. The Viceroy, in my view, has jeopardised India with the best of intentions because of a profoundly mistaken idea of method. When twelve months ago he proclaimed the goal to be "Dominion Status"—that Mesopotamian word the result was partly to make the Congress concentrate on "Dominion Status Now"! and partly to inflame the demand for full Independence which a few weeks afterwards triumphed at Lahore. Every single difficulty of the situation was aggravated. So with regard to the Conference itself. The chief original object was to bring the Congress leaders to the Round Table. Lord Irwin's method destroyed that possibility and defeated his own purpose.

It was the same when the Statutory Report came out—the result of two years' work and unanimously signed by Commissioners, belonging to the three parties. On any ordinary sound method the Viceroy ought to have left that document to the Conference without prejudicing it beforehand. Instead, Lord Irwin let it be known almost at once that he was prepared to "go beyond" the Statutory Report; and this hasty announcement depreciated the weight of his own views while striking at the usefulness of the Statutory Report as a ground of discussion in the manner, intended by Parliament and solemnly promised to the nation ten years ago.

So much for method. Could the Congress extremists have desired anything better for them? But what of the principle? "Diarchy at the Centre" is the thing most deprecated by the Statutory Report. Yet it is proposed already. Already, and before the Round Table Conference—repudiated by Congress—has begun to discuss all the connected factors. Sir John Simon and his colleagues proposed complete provincial autonomy because diarchy has failed in that sphere. Why did it fail? Because agitation, instead of being content with the "transferred powers, concentrated on obtaining the "reserved" powers. And so would it be in the Central sphere.

The Federation of India on terms of stability and peace within itself—that is the object. But British India is only two-thirds of the whole. The Indian princes rule the other third. In any federal system for All-India their interests and their inviolable rights are profoundly involved. No true federal executive can be responsible in whole or in part to the Delhi Legislature alone. And while Britain remains in India she must possess the only known guarantee of good government—"power equal to responsibility," whatever the degree of responsibility may be.

—"JUSTICE."

Mahatma Gandhi in Jail.

Daily Routine.

IN the following interview. Mr. Kaka Kalelkar, Principal of the Gujarath Vidyapith, who was, till date, the companion of Mahatmaji in jail, describes their daily routine :—

We get up early morning at four, when the stars are shining in all their glory. By 4·20, our morning prayer begins. After prayer comes the Gita recitation. The recitation finished, I would go for my morning walk, and Gandhiji would spend half an hour in reading and writing, and then join me. The Gita, the Ashram ideal, food problem, the wheel, my laxity such are the usual topics during the walk. Exactly at 6, we would sit for our breakfast.

MAHATMAJI'S BREAKFAST

His breakfast consists of curds (when he took it) and dates soaked in water. By the time we finished the breakfast, the goats would come to be milked. Gandhiji always enjoys the sight of the kiddies, greedily sucking the milk and bleating every now and then by way of comma and semicolan. A gentle kick from the mother would bring the full stop. Without a moment's delay, Gandhiji sits at the spinning wheel, and the wheel begins to recount the tragic tale of India's woes, and the sure hope of a deliverance. Have you ever heard the pensive notes of a perfect spinning wheel? Verse by verse, the epic goes on, and it grows upon you.

AT THE WHEEL.

With the wheel humming by your side, you never feel solitary. With one or two necessary breaks, the thing goes till half past ten. At about seven, he takes a cup of hot water with lime juice and salt. At half past ten, you can see him going for his bath.

I forgot to tell you that every morning he spends sometime with a carding bow with its rhythmic twang. Half an hour's work gives him more slivers that he can consume

during the day. Sardar Vallabhai once ran short of his slivers, and he sent for some through the Superintendent. My stock used to be rather poor. Gandhiji doubled his time at the bow, with the joy of a mother cooking for her dear children.

MID-DAY MEAL.

At eleven, we used to take the mid-day meal. Again, it used to be curds mixed with a pinch of soda-bi-carb, dates or raisins and boiled vegetables The newspapers come about the same time. I would read out the latest news about the lathi charges and the brave ladies of Bombay hoisting the national flag aloft. We rarely used to discuss the news. That was reserved for the evening walk.

Dietetics and nature cure used to be the main topics at dinner time, because Gandhiji has read deeply and experimented deligently in this field.

The wheel must follow the meals immediately; after it, the newspapers and then the mid-day siesta. At half past one, he takes a cupful of water, with the sour juice of a lemon neutralised with soda-bi-carb. Then comes the reading or writing of letters. Hymns from the Ashram prayer book must be translated into English for the benefit of Mirabai.

AT TAKLI.

At four, you will see him with the takli—a thing of his own manufacture out of a broken tile and a bamboo stick walking in the sun and pulling the milkwhite yielding yarn, "Smear takli and your fingers with a pinch of fine ashes" wrote Winoba from Vardha Ashram and the speed is increased.

EVENING LUNCH.

At the stroke of five would begin our evening meal—curds, dates and some vegetables. Again, the goats would come and the kiddies wagging their tiny tails. Meals over, I would wash the utensils and Gandhiji would prepare the dates for the next day and soak them in water. Then the evening walk. The colours of the evening sky, the glory of the setting sun and the wierd shapes of the fast grey clouds are a

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peculiar attraction for Gandhiji. Sometimes he would call me hurriedly to see some peculiar beauty of the skies before my work at the waterpipe was finished.

BEAUTY OF SKIES.

I have rarely seen him inviting anybody in this way to steal a few moments from the appointed task. Antares and Saturn would appear in due time. The great square of Pegasus would promise the coming of Orion and Serias the Great.

EVENING PRAYERS.

At seven, we would begin our evening prayer. During the rains, it was timed at 7-30 p.m., but with the setting of winter, the Ashram changed the time to 7 p. m. We also changed our time so that we have the satisfaction of saying our prayers in company with the Ashram boys and girls, although separated by hundreds of miles. Only those who know the brotherhood of prayer can appreciate the change that we made.

MAIL TIME.

After prayers it was time for Gandhiji to write his letters. We are a big family of the Ashram, and even the youngest bird therein must have a little chit from dear Bapu. Some girls love to sign themselves as Bapu's walking stick, because at the Ashram, Gandhiji used to place his hand on their shoulders at the time of evening walk. Their letters are spontaneous confessions too. If a young colt was ever rude to his sister he would not be happy as long as he had written it to Bapu.

A newcomer at the Ashram inquires of Bapu why is it that he feels like dozing at the time of prayers, or why is it that a regular spinning does not yet interest him in the least; and Bapu would reply that he has yet to learn to love the poor, that prayer was as much necessary for a human being as food, sleep, and work. A young man recounts his tale of moral lapses, and promises that he would turn a new leaf. He is not afraid or ashamed of the letter being read by the

jail censors. Why should he be? Has he not determined to purge his heart of all impurity and be a new man?

MESSAGES OF FAITH HOPE AND CHEER.

A fond father has lost his daughter and the question of life and death and eternal mystery of the great hereafter have become living issues with him.

Where is he to seek his consolation? He sends the pang of his heart to Bapu and gets in reply not only words of consolation, but a living message of faith, hope and cheer.

At the stroke of 9, he leaves his pen and retires to rest.

It is a habit of many years with Gandhiji to sleep in the open just under the stars. He seems to believe that star light has a beneficial effect just in the same way that the sunlight has. No amount of cold or dew will drive him to the veranda, often times did I wake at night to see him sleeping the soundest sleep of perfect innocence.

A PARABLE.

BY

T. L. Vaswani.

THEY wandered in exile. They wandered in the woods. For thirteen long years they must not return home to Hastinapur, nor be seen by friends or foes. The five Pandava brothers,—princes,—wander in concealment.

One day they feel thirsty,-very thirsty. Then says the eldest brother named Yudhishtra, to the youngest:—"Thirsty are we beyond endurance. Take your arrow-case and fill it with water!" And the youngest Pandava goes out and finds a pool. A crane,—the king of cranes,—cries out:—"Young-man! drink nothing until you answer the questions." But Nakula pays no heed and drinks water and falls down dead on the spot! Yudhishtra waits long; Nakula returns not! Then does Yudhishtra send to the spot the next youngest brother,—Sahadev,—saying:—"It is late; we are thirsty; find out your

brother, and bring water in your arrow case." Sahadev is drawn to the same pool, and is astonished to see his brother lying dead. Sahadev, too, hears a sound warning him against drinking or taking water without answering questions. Sahadev, too, heeds not, and falls down dead on the spot. Next Arjuna goes out and meets the same fate. Then Bhima; he too, drops down dead on the spot. At last Yudhishtra goes himself, and to him speaks the crane these words of warning: —"I am a spirit imprisoned in a crane. You drink without answering my questions; you drink at the peril of your life!"

Then Yudhishtra says:—"Ask the questions you will." And the crane asks:—"How may a man be wise?" Yudhishtra answers:—"Study the Veda!" The crane asks: —"Who is he who is not rich tho' he looks one?" Yudhishtra answers:—"He who having much gives nothing." "What is the secret of happiness?" asks the crane: and Yudhishtra answers:—"Speak truth and be kind and you will be happy!" Then says the crane:—"You have answered well: live, and let your brothers live! Live, and drink of the water of the pool, and be blessed."

And to these ancient questions are there not, also modern answers?—(1) "How may a man be wise?" By study of the *Jeevan Veda*, the Scripture of life; for wisdom is of experience born. (2) "Who is he who is not rich, tho' he looks one?" He who has gathered gold and narrowed his heart; for true wealth is love, and lack of love is poverty. (3) "What is the secret of Happiness?" Self-realisation; for happiness is in nothing outer; happiness is within.

—*Dawn*

REVIEWS OF BOOKS AND PERIODICALS.

ENGLISH.

Jaina Penance. by Champat Rai Jain, Vidyavaridhi, Barrister-at-law, pp. 169. Price Rs. 2.

This book deals with the rules laid down in the Jaina Religion for the purification of different kinds of individuals, who wish to tread the Path of Salvation as taught by the Jinas. It is based on the authority of the "Prayaschitta Samuchchaya" by Saint Gurudasji who is believed to have lived in the 10th century A.D. As the author says, "*Prayaschitta* is very pleasing to the generality of men, especially to the community of the pious householders (laity.) Disciplinary vows are useless in the absence of the rectifying penance; and no conduct can be deemed bright or purposeful whose faults are not noted or corrected. In short, without penance there can be no proper conduct; without proper conduct there can be no *dharma* (religion or piety); and without *dharma* salvation cannot be attained." The word *prayaschitta* has four different meanings according to the four different derivations. They are 1. What is pleasing to the mind of the pious folk; 2. the establishing of the mind properly in the observance of the rules relating to austerities; 3. the action that is pleasing to the heart of a saint; 4. the atonement or the eradication of a fault. Thus, *prayaschitta* is intended for the purification of the soul and for the eradication of the taint of evil from the heart.

The book under review describes in a brief and clear way the penances that are to be undergone by the Jaina asceties and laymen for the various degrees of faults that they may commit in the observance of the rules of conduct prescribed for them. In the first part of the book which covers 61 pages we have an explanation of the ten kinds of penances, the different types of men, the peculiarities of the sinful disposition which characterise the psychology of the transgressors, and considerations of time, place and local conditions which influence the determination of penance. The second part gives us the different prescriptions of penances

for the violation of the various vows and rules of conduct. In the third part we have the Sanskrit Text of "Prayaschitta Samuchchaya" and the penances provided for the house holder's transgressions are given in the Appendix. The book is neatly printed and nicely got up.

Sayings of Vijaya Dharma Suri. Translated by Dr. Charlotte Krause Ph. D. (Leipzig) and published by Phulchandji Baid, Secretary, Shree Yashovijaya Jain Granthmala, Bhavnagar.

The name of Sri Vijaya Dharma Suri is familiar to all those who are interested in the study of Jainism both in the east and in the west. He was a great Jaina monk, scholar, thinker and writer. He has written a number of works in Sanskrit, Hindi and Gujerati all of which have appeared in the Yashovijaya Jaina Granthmala series The book under review gives us in English translation 108 sayings of the great Acharya selected from his different works by the Reverend Muni Vidya Vijaya at the suggestion of the Reverend Acharya Vijaya Indra Suri, successor and disciple of the late Vijaya Dharma Suri. A perusal of the sayings will show that the moral laws and the ethical codes of all the Indian religions were almost identically the same In the words of the Translator, "The translation aims less at a philologically literal rendering of words, than at an accurate interpretation of ideas, which might enable even the average Non-Indian reader easily to follow." The book is neatly printed on high class feather-weight paper, each page having only one saying in the middle, and nicely got up.

Music of the Spheres by Ruth Halcyone. pp. 74.

This is a fine collection of some of the Messages received in writing by the author since August 22, 1924, at Halcyone Woods, California, through the law and Reality of Spiritual communion with high realms of Nature. We have in this book the messages from Swami Vivekananda, F. L. Rawson, John M. M—, King Tut Ankh Ammon, Thomas Lake Harris, Thomas H. Ince, Chief Pokenta and Mother Emanu-el. The chapter on Spiritual communion covering nearly 30 pages is

bound to be very interesting and useful to those who are interested in communicating with the spirits.

Urdu.

An Epitome of the Thirty-two Sutras of the Sthanakwasi sect of the Jainas (in Urdu) by L. Sumerchand Jain, Divisional Accountant, Ambala Cantt.

There are 32 Sutras in Prakrit held sacred by the Sthanakwasi Jains. These were translated into Gujerati first But these were useful only to the Gujerati knowing few. So for the benefit of the larger section of the Hindi knowing public, these were translated into Hindi by Balabrahmachari Muni Amulakrishiji. Now Mr. L. Sumerchand has translated these into fine Urdu language which is the most prevalent language in the Punjab and the United Provinces. Idol Worship, Woman's Salvation, Kevali's taking food, the cause of the rise of tides in the ocean, the geography of the world, and also stories and lives of some eminent personages are treated in these sutras.

Notes and News.

Rs. 1,000 Prize.

Mr. Jagrupsahai, Vakil, Etah writes in the "Jain Mitra," as follows :—

"A prize of Rs. 1,000 will be awarded to him who gives the best explanation for the following two questions, reconciling the modern geography with the Jaina conception of the world.

1. When it is night in America, why is it day here? According to the Jaina theory, it so happens in Videha. Can we understand America to be Videha? But it is said that in [illegible] ne height of man is always 500 *danushas.* How can [illegible] in?

[illegible] When it is night for 6 months in the Southern Polar [illegible] is day for 6 months in the Northern Polar region [illegible] versa.

[illegible] ere a mention of any such thing in the Jaina Scrip- [illegible] Authorities should be given."

* * *

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Donation to the Hindu University, Benares.

We are glad to learn that the Jain Swetambar Conference of Bombay has given a handsome donation of Rs. 52,000 to the Benares Hindu University, for establishing a Jaina Chair in the University. We understand that the Conference has executed a pronote for the amount in favour of the University and the cost of maintaining a Professor of Jaina Philosophy will be met by the interest accruing from the amount. We offer our heartfelt thanks and sincere congratulations to the members of the Jaina Swetambar Conference for their excellent charity. But we think that the income from the amount will be insufficient to maintain a Professor of the first rank. We wish to suggest that if the Digambaras will pay an equal contribution, the University authorities may be requested to appoint an efficient Professor well acquainted with the two branches of Jainism to teach the Jain Religion. We invite the attention of all our Digambar Jain millionaires to this very important matter and we hope that they will not take a long time to do the needful.

A new rouser.

* * *

We should like to hope that something permanently painful will happen to the man who invented the alarm clock, observes the "Daily Mirror." This machine, more than any other, enslaves us to Time. But it is nothing to what the inventors have in store for hapless humanity. A new "rouser" has been designed by a German which fires a cartridge and gives off a pungent gas, making the sleeper sneeze himself awake. Did anyone say "thoroughness"? Such devilry in olden days would have sent the inventor v[...] properly to the galleys for the rest of his days. Mac[...] making decent life impossible. Samuel Butler w[...] right when he said, "We shall have to scrap our [...] before they scrap us."

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